

THE NUR AFSEAN

VOL. VI.

FRIDAY:—MAY 2nd, 1902.

No. 18.

Editorial Notes.

It is a source of joy to all who live in this pestilential centre, Ludhiana, to hear that at last there is a rapid decline in the number of plague cases as well as in the death rate. The chief fear is that those, who have suffered from heat and storms of dust and rain, will yield to the temptation to re-enter their old homes, before they have been properly disinfected. Once more we desire to call upon the municipal officers to give no rest unto the people, until they have adopted radical measures for purification. If they will not do this, we do not think it will require prophetic foresight to anticipate another seige of plague in 1902—03.

The Qiliani prophet has again spoken. This time it is to tell the people that his efforts at self-segregation from the Plague have been successful. The people are exhorted to behold in him the Messiah because he and his village have been exempt from the pestilence! Unfortunately for his claim, many other villages have been exempt. Is this because some other self-styled prophets or Messiahs are present in them?

The true Messiah "went about doing good, healing the sick." He did not hide himself, or boast of his immunity from disease. We should have more faith in this man if he were actually healing or caring for the

thousands of plague stricken people in stricken villages in his neighborhood.

The *Arya Patrika* is not pleased with the Gospel doctrine of human depravity and man's inability to save himself from sin. He is unable to deny the fact of sin, and, reluctant as he is to confess it, he has no escape except in making God responsible for sin as well as for holiness. The old Hindu philosophical fiction of evil as the necessary antithesis of goodness serves as a straw at which he, as a drowning man, may catch. It is however only a straw. God cannot possibly be the source of both good and evil. A sweet fountain cannot pour out bitter waters. A lamp cannot shed both light and darkness.

The Christian can no more than the Arya or the Hindu explain the origin of evil in the universe. His Bible tells him how it came to our humanity. He is sure that God is not the author of sin. He also believes that as God is absolutely Holy, his Law, which is the reflection of his own perfect will, is also perfectly holy. There is not therefore any ground for a doctrine of comparative perfection or obedience.

The *Arya* editor intends to be sarcastic, if not facetious, in his assertion that in our teaching we assume the place of a dictator and a judge in our statements as to the unregenerate condition of mankind. We are sorry to appear in this light. We are only the humble mouth-piece of God. Jesus himself taught, saying "Ye must be

born again." *The real question is not our manner of address, but THE TRUTH OF OUR WORDS.*

The editor of the *Nur Afshan* was born unregenerate. He lived an unregenerate life for more than a score of years, during which period he went through the whole course of his education up to the reception of his B. A. degree. He lived a worldly self-centred life. He knew the tenets of his religion; read his Bible, attended the services of the Church; but did not know the way of life. He did not know his own lost condition. He remembers well when his little castle of self-righteousness tumbled down before the breath of God's Spirit, who convinced him of sin, righteousness, temperance and judgement to come. Then it was that he understood the import of Jesus' invitation, "Come unto me all ye that are weary and heavy laden."

He came, and he prayed for a new heart and a right spirit. He received it. His heart was changed. The fountain of his desires and aspirations was cleansed. He believes, yea he knows that he passed from death unto life. It is not therefore with any desire to boast, or to assume any superior airs that he claims to be regenerate. He claims this for all true Christians and for all who, not having heard and rejected the Gospel, have sincerely yielded to the teaching of the Spirit leading some men in various ways to realize their helplessness and to cry out to their Father to save them. The teaching of

those who "preceded the crucifixion of Christ." The eternal Christ made salvation for all in all ages. Those who recognize their helplessness, even the 99th step of their ladder of self-righteousness and called on God, have been saved. THE SALVATION OF GOD IS A FREE GIFT. "The self-exertion" that counts is the outgoing of a new life, bringing forth the fruits of "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance."

This doctrine of the Christians is not a mere dogma, an intellectual dictum. It is an experience.

We do not doubt for a moment that when any man sincerely prays—thereby declaring his own helplessness and need—he receives light and strength. To such an one we would say, Go on brother: pray for more light; pray for a sense of your lost and sinful condition, pray that the truth of Christ's teaching may enter your soul as a deep conviction and especially pray for a new heart as the fountain of a new life.

God hears the sincere prayers of men and leads them to Himself.

Current Thought & Incident.

WHO WAS JESUS CHRIST: continued.

5. What, then, have we left us? The morality of the New Testament? Not for all that is peculiar to its morality are the duties which spring out of the assumed relationship of Jesus to mankind. The gospel morality of supreme love to Jesus becomes immorality, if Jesus is not one with God. Prayer to Christ, personal communion with Christ, personal attachment to Christ, hymns of praise to Christ, abiding through faith in Christ, advancing the kingdom of Christ, labouring for Christ and keeping His commandments—in one word, that whole life of the Christian towards God and man, every portion of which is permeated with the sunlight fills the life. It can never be separated from the morality of the New Testament. Any longer rely upon or on anything

there revealed regarding God, as distinct from what could have been discovered without such a revelation. If our faith has been shaken in the facts and the characters of the New Testament. He who can reject the Christ of the New Testament, must necessarily reject the God of the Old; and he who cannot rely on the apostles, cannot possibly rely on the prophets. All must be given up, and the Bible become a mere curious record of falsehood.

6. Is this all? Enough one would think! But can we even fall back on God? What evidence has any man of the existence of a living personal God, stronger than what he possesses of a living personal Saviour? Can any revelation of God during the past, and recorded in history, be received as worthy of credit, if this alleged history of Jesus is rejected as unworthy? If the God and Father of our Lord Jesus Christ is not the only living and true God, where is the true God to be found? If Jesus neither knew Him truly, nor truly revealed Him, who can do either? And when, moreover, we have thus lost faith in the character of Jesus and of His apostles, from what better evidence of moral character or moral design on earth can we henceforth reason upwards as to the moral character of a Divine Being?

In what position do we thus find ourselves? The Church of Christ must be given up as a great falsehood, a huge idolatry, a society of weak, deluded, or bad men. The character of its early founders, and the Person to whom it owes its name, must, for the same reason, be abandoned. The Old Testament can form but a feeble barrier to the flood which has thus swept away the New, with all which has arisen out of the assumed truth of its history. And thus each man, cut off from the past, is left to discover a God for himself, from evidence which, to satisfy him must necessarily be more overwhelming than that which he rejects, and on which the faith of the Christian Church has rested for eighteen centuries. Can any man be satisfied with such a basis of religion as this? Having rejected God as revealed in Jesus, can he peril his soul in peace on the God discovered by himself? Having fled from Christianity as a religion whose foundations are insecure, can he repose with confidence in the building which he himself has reared? Or, if he moves at all, must he not gradually slide into universal scepticism, and conclude that, since he cannot believe in Jesus, he can believe in no one else,—that if deceived by Him he may be deceived by all,—that if there is no such Person

as the Divine Son, there is no such Person as the Divine Father,—that if he must be without Christ, he must necessarily be without God!

He may, indeed, in such a case, profess to believe in a God; but is He the living and true God, or one who is but the product of his own mind, the shadow cast by his own human spirit? Oh! hear the words of Him who is truth itself: "Ye believe in God, believe also in me;" "All things are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whom the Son will reveal him;" "Come unto me, all ye that labour and are heavy laden, and I will give you rest!" May the Lord's last prayer be answered in us: "Father, glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh; that he may give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

DR. NORMON MCLEOD.

HINDU AND CHRISTIAN CONCEPTIONS COMPARED.

How does the modern Hindoo, who leaves sin out of his vocabulary, deal with the consequences of sin? In this way, his final goal is absorption in the Deity—entire loss of individuality, and his suffering in this life are reputed to be the effects of wrong doing in a previous state of existence, while he looks forwards to a reincarnation, in the form of a beast or man, after leaving his present body, or even to existence as inanimate matter, when he will reap the reward for good or evil of deeds done here. These re-births will go on and on, till he is fitted for perfect oneness with the Divinity, of which he already forms part.

The Christian doctrine of moral responsibility implies creation, and the Christian Scriptures definitely teach it. With the idea of creation comes that of Providence, an over-ruling hand in all the events of time, a Being working for the best, through all vicissitudes and storms for those who love him, and bringing a retribution on wrong doing.

With the idea of creation also comes the necessary distinction between the Creator and the created, between the individual, with finite capacities of knowing, feeling and loving the universal Spirit who is from everlasting to everlasting; there must be, too, a distinction between gross matter and spirit which is not observed in Hindoo philosophy.

"That I May Know Him."

BY THE REV. WILLIAM E. BRYCE.

The great desire of the Apostle Paul's great heart was to know Christ. Not that he would know *about* him, but he would know *him*. He wanted to know him directly, personally, and fully.

To know a person is quite a different thing from knowing about that person. You might, having read his life, know all about the late Mr. Moody, but one grasp of his hand, one look into his face, one day spent in his home, would give you a sort of knowledge of him such as you could get in no other way. So a man may know all about Christ, and not know Christ. He may know all the historical facts concerning him, and yet have no personal and potential knowledge of him.

It is a sad fact that there are many to-day who know about Christ, who do not know Christ, in whose lives his life has no place or power. They do not know what they are losing. Mr. Ruskin says, "I do not wonder so much at what men suffer as at what they lose." The man who does not know Jesus Christ is the greatest loser in the world. He may have great wealth, but if he has not Christ, he is in God's sight, "miserable, and poor, and blind, and naked." He may be a famous man, holding an exalted position in the state, he may know kings and queens and princes and the great ones of earth, but if he does not know the Lord of lords and King of kings, he is missing the very best thing in life. He may be a very learned man, he may know history and art and science and philosophy, but if he does not know the Lord Jesus Christ, comparatively speaking, he knows nothing at all. The Apostle Paul knew the value of knowing Christ, and he says, "I count all things but loss for the excellency (the super-eminence) of the knowledge of Christ Jesus my Lord": that I may "win Christ," that I may be "found in him," that I may "know him."

To know Christ is to have eternal life. Jesus in his intercessory prayer for his disciples says, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." To know Christ means the possession of a strong and loving Friend, and who does not need just such a friend? To know Christ means growth in holiness and development of character. It is a tendency of human nature to become like those with whom we constantly associate. We cannot know Jesus without becoming like him. With

unveiled face, beholding as in a mirror the glory of the Lord, we are transformed into the same image, from grace to grace, from virtue to virtue, from glory to glory. Peter and John could not conceal the fact "that they had been with Jesus."

Finally, to know Christ means participation in his glory. Pouring out the fullness of his heart to the Father on the night before his death, he prays, "I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory." Wonderful things are in store for those who know Jesus.

The desire of all our hearts should be to know him better. The only way to know him better is to put him first. We must first be willing to "count all things but loss," before we can possess the "excellency of the knowledge of Christ Jesus." The "pearl of great price" can be obtained for no less than our all.

The Indestructible Book.

"I once met a thoughtful scholar," says Bishop Whipple, "who told me that, for years, he had read every book he could which assailed the religion of Jesus Christ, and he said he should become an infidel but for three things:

"1. I am a man. I am going somewhere. To-night I am a day nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray of hope or light upon the darkness. They shall not take away the guide, and leave me stone blind.

"2. I had a mother. I saw her go down into the dark valley where I am going, and she leaned upon an Unseen Arm as calmly as a child goes to sleep on the breast of its mother. I know that was not a dream.

"3. I have three motherless daughters"—and he said it with tears in his eyes. "They have no protector but myself, I would rather kill them than leave them in this sinful world if you blot out from it all the teachings of the Gospel."

Perhaps there are other persons who would do well to think of these three things. Infidels think they can destroy the Bible. What of it? Many good things have been destroyed. A child can smash a crystal vase, which all the power of men could never restore. An incendiary can, with a match that does not cost a hundredth part of a penny, burn down a palace on which thousands of men have toiled for years. A slanderer can smirch a spotless name with stains that may never be effaced; but what is gained by such exploits?

Infidels have vainly tried for ages to destroy the Bible and Christianity. They have not succeeded. Suppose they now give us a rest, and go to work and produce some better book and some better religion.—*Armory.*

An Old Warrior.

Not long ago there was found in a peat bog in Germany the remains of a warrior who lived more than eighteen hundred years ago. The *Young Peoples' Weekly* thus describes his appearance:—

With the exception of the stitches along the seams, the warrior's clothing had held together and was in such a good state of preservation that an excellent idea of the garments worn by soldiers hundreds of years ago could be obtained. It was seen that the ancient Germanic races, although barbarians, had an advanced knowledge of weaving.

The fabric of the warrior's mantle was of fine wool, and the pattern as good as anything of the kind produced to-day. The trousers were of similar wool, cut so as to fit closely and tie under the bottoms of the feet. The shoes, or sandals, were cut from one piece of leather, with a seam at the heel.

History, as related by Tacitus, tells us that the women of the ancient Germanic tribes were very industrious, and as keepers of the home they were unexcelled among the people of their time. The garments unearthed are a testimony to their skill, for it was the women who did the weaving.

The finding of the remains of this warrior confirms what the old Romans said about the splendid stature and fine appearance of the tribes in Northern Europe in the days of the Roman Empire.

Speaking of the find, Dr. Grotian, a surgeon of the German army, who saw the remains, says: "The man was in his best years. He was handsome, and splendidly built. He would be considered an athlete of superior development to-day. In muscular strength and power of endurance and achievement he was far ahead of the best men in our naval artillery, and they are picked men, selected as being the strongest in the service."

We must all go in the shadow sometimes. The glare of the daylight is too brilliant; our eyes become injured and unable to discern the delicate shades of color or appreciate neutral tints—the shadowed chamber of sickness, the shadowed house of mourning, the shadowed life from which the sunlight has gone. But fear not; it is the shadow of God's hand. He is leading thee. There are lessons which can be learned only there. The photograph of His face can only be fixed in the dark chamber.

Telegrams.

London, April 26.

Mr. Brodrick, speaking at the Broderers' dinner, said that we are perhaps in sight of peace, but in the interval were sending out men and materials, and would carry on the war for another year of two if necessary.

There was, he said, absolutely no friction between the War Office and the Commanders at the Front.

On the conclusion of the war the nation would be far stronger than when it entered upon it.

London, April 27.

Mr. Shaw, the American Secretary of the Treasury, speaking at a banquet at Pittsburg, declared that the United States will police not only the street in which she lives but the entire western hemisphere, including all countries and islands washed by the Pacific.

American wealth and energy, plus Hawaii the Philippines, the Isthmian Canal and the largest merchant fleet in the world, which the United States must have, will transfer the sovereignty of the Pacific from the Union Jack to the Stars and Stripes.

London, April 26.

M. Plehwe, Russian Minister, has gone to the scene of the disturbances in Southern Russia.

Riots have taken place at Vilborg similar to those at Helsingfors, where the brutalities of the Cossacks recalled the ferocities at St. Petersburg in 1901. The inhabitants are petitioning the Tsar to withdraw them. From 5000 to 1,50 are emigrating weekly.

London, April 27.

The famishing and plundering peasants at Poltava and Kharkoff are estimated to number 18,000. Political agitators are using the distress to incite the people to revolt against the authorities. Strong reinforcements have been sent to the disturbed districts.

The peasants have devastated sixty estates in the Poltava district. A reign of terror exists at Kharkoff. Landowners and stewards are fleeing and abandoning all to the infuriated peasantry and workmen. An attack is expected on the town of Kharkoff.

The authorities show either pusillanimity or ruthlessness. Captured peasants are knouted *en masse*.

The Crown Prince of Siam has arrived at Vienna, and was welcomed at the station by the Emperor and Archdukes, and conducted with military honours to the place.

London, April 26.

A new and mysterious cattle disease has appeared in Rhodesia, and is gradually spreading.

London, April 28.

The *Daily Telegraph's* Johannesburg correspondent says that De La Rey's commandos held meetings on Tuesday to discuss matters, and that De La Rey came into Klerksdorp on Thursday with a few members of his staff.

London, April 28.

The admissions made by General Smith's counsel at the court-martial at Manila have made a painful impression at Washington

The papers demand his dismissal from the service he has disgraced. The President, they say, is pledged to protect the army and the nation against such outrages as this and others, coming to light.

London, April 28.

M. Saenger, who has been appointed the Russian Minister of Education in succession to M. Vannowsky, is, in contrast to his predecessor, a brilliant scholar with large experience in educational matters.

London, April 28.

Queen Wilhelmina is able to leave her bed for a short time.

Rangoon, April 28.

A serious riot took place at Maymyo on Saturday. For some time there has been ill feeling amongst the Burma Sappers and Miners against the police which culminated on Saturday in an attack on the police and a violent assault of a police officer.

It appears that the police had to arrest two Sappers, of whom one was arrested, but the other escaped to the barracks, whence about fifty men, also, it is said, a havildar, marched to the police station to effect the rescue of their comrade. Not being able to do this, after bombarding the station with stones they proceeded to the house of Inspector Hall, who fortunately was not at home. Thence they proceeded to the bazaar, and on the road meeting Mr. Bigg-Wither, Assistant Superintendent of Police, brutally assaulted him, breaking his left arm and jaw.

Later on they met Captain Owens, Assistant Commissioner, riding on a bicycle, and assaulted him with sticks. However, he managed to escape. He is not very much hurt, and is doing well.

The military and police authorities soon took steps, and about forty of the rioters have been arrested and identified. General Simpson has left Mandalay for Maymyo to enquire into the matter.

Mr. Bigg-Wither this afternoon succumbed to the injuries received. The whole company of the Sappers and Miners, it is reported, have been disarmed. Several of the native police are severely injured, and two are lying in a precarious condition in hospital.

Calcutta, April 29.

A terrible tornado has swept over Dacca and Naraingunge. Over 500 people are reported to be killed, and great damage has been done to the jute crop.

London, April 29.

A *Daily Telegraph* telegram from Pretoria state that Louis Botha and other leaders attended meetings at Utrecht and Vryheid of the commandos at the end of the week, and a strong opinion was expressed in favour of peace.

The meetings were not molested by our troops. The tacit truce in these districts expired on the 28th instant.

A special cable to the *Englishman* says:—

Mr. Lockwood Kipling has designed, under official instructions, a striking coat-of-arms for the Orange River Colony.

London, April 29.

Sir Lepel Griffin gave a lecture to-day at the East Indian Association on the colonization of South Africa. Lord Reay

presided, and the Duke of Abercorn and a number of influential people were present.

Sir Lepel urged a great scheme of State-aided immigration of Indians. The difficulties and prejudices, he said, were not insuperable to fill the desert places of South Africa with loyal and industrious people.

London, April 29.

Lord Cranborne, replying to a question, said that Russia had accepted the proposal to appoint a British-Russian Commission to deal with the claims in the Tien Tsin siding dispute, and to submit to arbitration if necessary.

London, April 29.

An expedition of about 100 (?) Infantry and Mounted Infantry captured the King of Kontagora and 10,000 men. This is the greatest blow yet struck at Muhammadan power in West Africa.

London, April 29.

Replying to a question in reference to the superiority of English engines as regards consumption of coal and oil, and as regards repairs, Lord George Hamilton said that he was communicating with India regarding changes necessary to enable the Secretary of State to place orders for locomotives in advance of requirements, and will press the matter forward.

London, April 29.

The Crown Prince of Siam has proceeded to Buda Pesth. The Emperor accompanied him to the station.

London, April 29.

Lieutenant Pringle and two men were killed on board the *Formidable* at Sardinia through the slipping of the derrick in hoisting a boat.

JINRICKSHAS AND GAMES

are supplied to order as follows:—

Jinrickshas suitable for zabana work: Rs. 75/- to 100/-

Games Carrom and Crok-nole boards combined new style suitable for 5 games Rs. 9

Croquet Sets in box complete Rs. 6/ to 10/ per set.

Persian Rugs made in limited quantities at Rs. 9 /—per square yard.

Address **Christian Boys Boarding School, Ludhiana.**

RATES OF SUBSCRIPTION.

Combined Paper (Urdú Rs. 2/8/- English Supplement Re. 1/-=Rs. 3/8/-)

Supplement Re. 1/11/- (Postage 13 annas Rs. 2/8/-)

Two Copies or more in one Cover. Rs. 2-2- and Rs. 3/2/- each.

Subscription rate in England 4s. and 6s. America \$ 1. and \$ 1. 50. net.

Terms strictly advance paym